THE

AMERICAN·CATHOLIC
HISTORICAL RESEARCHES.

VOL. XII. OCTOBER, 1895. NO. 4

QUARTERLY, *ONE DOLLAR A YEAR.*

A very general commendation of THE RESEARCHES has of late been generously given by the Catholic press. Acknowledgment is made that this publication is saving valuable historical material that would otherwise be lost or distorted.

The editor has sought original documents and is ever eager to secure such or authentic copies. There is ample material but money to secure these treasures is often lacking.

However "full and plenty" yet remains sufficient to engage attention for many years though much is being lost or cast away. I recently obtained in a waste paper warehouse, a lot of original documents relating to the early Church in Philadelphia, New York, Brooklyn and Savannah.

Patrons of THE RESEARCHES will oblige by informing the editor of such documents so that the original or copies can be obtained if possible.

This Number closes the year 1895. Patrons will favor and aid by remitting subscriptions at once.

MARTIN I. J. GRIFFIN.

CATHOLIC RECOLLECTIONS OF SAMUEL BRECK.

Samnel Breck was born in Boston July 17th, 1771. Sent to France to be educated he became a Catholic but on his return to America he abandoned the Faith. In 1793 he came to Philadelphia and died here August 31st 1862 at the age of 91 years and forty six days. From his "RECOLLECTIONS," written 1830, the following extracts of Catholic American interest are taken.

It was at Taunton, Mass., in 1774, that I distinctly recollect seeing the Procession of the Pope and the Devil on the 6th of November the anniversary of the Gun Powder Plot.

Effigies of those two illustrious personages were paraded around the Common, and this was perhaps the last exhibition of the kind in our country. Sentiments of great liberality and toleration, together with an entire absence of colonial or English feeling have contributed to abolish the custom heretofore annual and to root out all violent prejudices against the good bishop of Rome and the Church which he governs. p19.

(Note.) † The celebration of Pope Day in Boston was always accompanied by violence. There were rival Popes from the North End and the South End—the Avignon and Rome of Boston—and the followers of each fought to get possession of the opposition Pope. General Summer in his Reminiscences published in the New England Historic Geneological Register, Vol. VIII, April 1854 gives an account of Governor Hancock's measures through the mollifying influences of a dinner, to put an end to Pope Day, in Boston. a short time before more tragic hostilities broke out in 1775.

We had now reached the 8th of March (1787,) the day fixed for my departure from Soreze where I had spent more than four years in contentment; and on taking leave I can truly say my heart was filled with gratitude toward those kind monks who ever treated me with parental tenderness and the most watchful solicitude for my happiness here and hereafter. If my good maternal grandmother who belonged to the old colonial and intolerant sect of Presbyterians refused to kiss me and reluctantly gave me her blessing when I left home because I was going to a Popish country, what would she

have said had she known that I had turned Roman Catholic, went to Mass and to Confession? Yet such had been my practice for nearly two years, but without the monks having used the smallest effort to turn me from the religion of my fathers. They fulfilled their contract in that respect most honorably, and the change was the act of a young man of the greatest piety and application. Studious, orderly every way examplary, he was my most intimate friend and swayed by his advice I addressed myself to the Superior Dom Despaulx and asked for a confessor. That considerate ecclesiastic bade me pause and take a week to reflect upon the subject. I did so, and not having changed my opinion he named a monk to whom I regularly confessed until I left college. I may add while I am on this subject that my friend whom I forbear to name and who was so good and happy a Christian at Soréze became perverted by the free way of thinking of Voltaire and the Philosophers of his school. I met him at Nismes where he went a few months before my departure, and I was sorry to find him almost an infidel. page 77.

At the monastery or residence of the priests of Saint Sulpice I found a Mr. Thayer a Bostonian who had been a Protestant clergyman but was now about taking deacon's orders as a Roman Catholic. The Superior of the community received me with very great kindness, and permitted Mr. Thayer to converse a time with me—an indulgence seldom allowed to candidates for holy Orders during the probationary period at which time they are secluded from the world and from books except such as are rigidly theological. He was designed for a missionary effort among the sturdy Presbyterians [Congregationalists] of his native town and hopeless as the task appeared he undertook it two years after and succeeded in laying the foundation of a flourishing Roman Catholic Church and diocese which was for more than twenty years governed by M. de Cheverus who is now Archbishop of Bordeaux and a peer of France. As I had a hand albeit a very humble one in executing this work, I shall in its proper place recur to the subject. p 83.

When I was in Paris in 1787, I met there a Roman Catholic abbé by the name of Thayer. He was a native of Boston, had been a Protestant clergyman, went to France became a Catholic and was now a sub-deacon, in the clerical Seminary of St. Sulpice at Paris. While at college among the good Benedictine monks I changed to that mode of worship myself and of course was well received by the superior when I visited the Rev. Mr. Thayer.

He made me promise to assist the young deacon whenever he should arrive in Boston for the purpose of opening a Roman Catholic Chapel. With this understanding I received the superior's blessing, and returned to America. It was not long before I had letter upon letter from the abbe announcing the consignment of trunks of books. They came in safe and were carefully housed.

This was in 1789 just as the disturbance in France and the West Indies threw a few well educated Frenchmen into Boston. By and by Monsieur l'Abbé himself made his appearance after my zeal for the Pope's Church had cooled off and I was now again a Protestant.

I had the consent of my family to aid the new priest in establishing his chapel which was done with all the manner of solemnity and without the smallest opposition for persecution in Boston had wholly ceased. We fitted up a dilapidated and deserted meeting-house in School Street that was built in 1716 by some French Huguenots and it was now converted into a Popish Church principally for the use of the French Romanists. A subscription put the sacristy or vestry room in order, erected a pulpit, and purchased a few benches. A little additional furniture and plate was borrowed.

At length everything was prepared to solemnize the first public Mass that was ever said in Boston—in a town where thirteen years before the Pope and the Devil were annually promenaded through the streets and finally b-rned together, leaving it doubtful then which was the greatest rascal of the two. I attended the mass and carried around the begging box a quétur. This was the commencement of the Roman Catholic Church in Boston. Thayer was succeeded by M. Matignon and he by the celebrated Cheverus, now Archbishop of Bordeaux.

That pious prudent and learned prelate governed this infant congregation, as priest and bishop for twenty seven years, and was so attached to his flock, his diocese and his place of residence that he refused to comply with Louis XVIII'S summons which called him to the diocese Montauban in Languedoce, and that King had to lay his commands upon him before he would consent to leave the United States. From Montauban he was translated to the Archbishopric of Bordeaux where he now rules with great usefulness and popularity. He is a peer of France, of course. p 116.

BISHOP KENRICK'S "THORNY CROWN" OF TRUSTEEISM.

[From the Original. Catholic Archives of America, Notre Dame, Ind.]

Extract.

If fellow suffering mitigates pain, I can inform you that my crown is also thorny, yet not beyond endurance. The chief subject of solicitude at this moment is the removal of, not the deposits—but the pulpit from the Gospel to the Epistle side of the Cathedral! Our Trustees, with but one exception, are well meaning men, and anxious to procure the continance of the Bishop in St. Mary's.

They undertook to enlarge the Sanctuary in accordance with my wishes, and they even proceeded to erect the Episcopal Chair on the Gospel side, which made it necessary to transfer the pulpit. This being done by my brother's orders without the special authority of the supreme Board, these good men murmured and some resigned, and the *Cabinet* was nearly broken up. I regard the event as fortunate, because it illustrates the working of the Trustee system even when good men are in office.

It is another reason for transferring the Cathedral to St. John's, where, as yet, the same spirit has not developed itself.

But of this and other things I hope we shall counsel together at Baltimore in May.

In consilio Satus.

Pray for Your affecte. br. in Xt.

† FRANCIS PATRICK KENRICK,

Phila. Oct. 28th 1836.

Bp. Arath. and Coadj. Phila.

[This letter was sent to Rev. Dr. Purcell of Mt. St. Mary's.]

BISHOP KENRICK TO REV. DR. PURCELL OF MT. ST. MARY'S COLLEGE CONCERNING APPOINTMENTS IN PENNSYVANIA.

(From the Original. Catholic Archives of America, Notre Dame, Ind.)

Phila. Nov. 8th 1830.

Rev'd. and very dear Friend.

Not withstanding my most sincere intentions to meet your wishes, expressed in Conewago concerning Rev. Mr. Stillinger I am forced to take him from you. The Cong: of Westmoreland seems absolutely to require him, whose piety and knowledge of the German tongue render him peculiarly adapted to fill the vacancy which has occurred. Had you witnessed the tears of the good people you would scarcely hesitate to give them this good Pastor, who may console them for years of spiritual desolation. I who am charged with their salvation, could not but feel the most anxious solicitude to give them one whom I deem the most proper to heal their wounds. Do not, I pray you, put any obstacle in the way of so much good. If you have claims are you not rewarded for your sacrifice by the consideration that you have formed a worthy Priest, whose prayers will draw down benedictions on his benefactors.

Speed him then to his destination, so that he may reach it soon after the 19th inst. you will also please to despatch Rev'd. James Bradley to Ebensburg that he may enter on his career as assistant Priest to Rev. D. A. Gallitzin. I wish him for the present to act in this capacity, and not as an independent Pastor.

The Ven. Priest of Loretto deserves that the Congregations which he has formed should remain under his care and superintendence.

Rev. Mr. Bradley should repair to him in the first place and receive his directions. It seems his wish that Rev. Mr. B. should reside in Ebensburg and receive support from the neighboring Cong'n. You will please tell him that I wish him to visit at least four times a year, or 6, the Congregation in Cameron's Bottom, Indiana Cy. 14 miles from Ebensburg.

He will find at Ebensburg ornaments and Chalice Ect. but I believe he must supply himself with Oil, Stocks, Pixis and Ritual.

Give him all the good counsels which you know I would give him, were I present at his departure for the mission. Warn him to speak as little as possible and with the greatest caution about Duffy's Case, so as neither positively to inculpate him, or rashly censure acts which proceeded from a conscientious feeling of duty. Rev'd. Mr. Bruté, my dearest Friend, will no doubt aid you in warning him to avoid the rocks on which so many have split, and in exhorting him to zeal, and to vigilance over his own conduct.

Prayer, meditation, pious reading Ect. should not be neglected, if he wish to preserve in the ministry the virtues cultivated with so much success in the Seminary. I should have written to him personally, but that I am burdened with duties, and am unwilling to multiply letters without necessity. I shall have occasion to write to him when he shall send me an account of his first enterprises.

I hope he will prepare by next summer a great number for confirmation.

Recommend to him particularly the instruction of the children, and great promptitude in hearing their Confessions. The multitudes of adults in those parts makes these neglected. You will of course assure him that to secure my esteem, and favor, and affection, he need only be a virtuous and a zealous missionary.

Give my most affect. rememberance to my good friend your Theological Professor. I owe him several letters, but I have to pray for his indulgence.

It is with us a time of *Jubilee.*

Remember me affectionately to all my young Diocesans and to all the Rev'd. Gentlemen of your Institution, also to my friend Chas. Carter. Tell him the unfortunate———has after a week's sickness died, out of his senses, having previously protested his desire to do public penance.

What a terrific example!

He was regarded as a pious Seminarian. *Lancaster* and *Spalding* are safe in Prop. [aganda]

Excuse this hasty and desultory communication and believe me.

Your affectionate Friend in Christ.

† FRANCIS PATRICK,

Bp. Arath. and Coadj. Phila.

BISHOP KENRICK'S ACCOUNT OF THE JUBILEE IN PHILADELPHIA 1830.

[From the Original. Catholic Archives of America, Notre Dame, Ind.]

Phila. Dec. 16th 1830.

Rev'd. and very dear Friend.

Your pleasing communication of the 4th inst. reached me only on the 13th when it was too late to make arrangements for the Ordination of Mr. Gegan on next Saturday. I would, however, immediately accept your offer, and ordain him had I a room at my disposal wherein he could be conveniently lodged until permanently located.

It is probable that I shall soon call him for Ordination. My gratitude to you is great for the readiness with which you encourage me to fill up the vacancies thus occasioned.

Possibly I may soon avail myself of the kind offer in favor of young Mr. Hickey, who is now in the Bardstown Sem'y. as my subject, and who earnestly desires to come Eastward. Mr. Carter is *ex animo* a Pennsylvanian but I dare not interfere with the rights of other Bishops.

I hope he gives you complete satisfaction. You will remember me to him, as also to my other young friends on the mountain.

I am long a debtor to Rev'd. Mr. Brutè, whose letters to me have for the most part remained unanswered. The fault is partly his own, since on receiving my last reply, he gave me full permission to be thenceforward a neglectful correspondent.

However I shall address him ere long, and relieve you occasionally from my importunity.

The Jubilee indeed did immense good here. A union of hearts was affected by it, which was worthy of the primitive faithful.

Piety assumed her ascendancy and *thousands* crowded to the Tribunal of Penance and to the Divine Banquet.

How many prodigals returned to their Fathers house to be clasped in his affectionate embrace, and to feast at his table! How many after 20, 30, 35 years of total absense from the Sacraments, came with streaming eyes and broken hearts, to deplore their excesses and seek mercy!

Angels exult at the conversion of one sinner, and shall we not indulge in transports of joy at that of thousands! I cannot express, or testify sufficiently mygratitude to God for these unexpected consolations.

Quid retribuam Domino pro omnibus que retribuit mihi.

Aid me in thanking Him, and obtain for me grace to avail myself of the excellent dispositions of my flock to promote his glory.

Your Affectionate Friend In Christ.

† FRANCIS PATRICK,
Bp. Arath. and Coadj. Phila.

[This letter was sent to Rev. Dr. Purcell of Mt. St. Mary's]

PATRICK AND JUDY OF RICHMOND, VA.

IN RECOLLECTIONS OF TYRONE POWER [THE CELEBRATED IRISH ACTOR] GIVEN IN *The New Mirror* AND REPUBLISHED IN *The Catholic Expositor*, [N. Y.] JUNE 1843 IT IS RELATED:

On his second visit to Richmond, a friend of his insisted upon introducing him to a poor Irish couple, who were an honor to their country; and from him he learned the following particulars: In the year of 1831, there arrived in Virginia a gentleman, his wife, and one young daughter, from Ireland, bringing with them as servants Patrick M— and Judy his wife. The gentleman had been unfortunate in his business at home, and came to America to seek fortune anew, full of hopes, and believing all the flattering stories he had heard of our prosperity. He was induced to remove to the interior of Alabama, soon after his arrival, to undertake the management and share in the profits of a plantation; and being told that slave labor alone would answer there, he reluctantly parted with Patrick and Judy in Richmond; but not until the former had procured a good situation as a cartman, and his wife as an in-door servant. Two years passed away, and meantime Patrick had prospered in the world, having laid by some two hundred dollars in his employer's hands. One morning he entered the office, with an agitated countenance, and asked to see "the master." The latter called him into his private room, and inquired what he wanted. "Sir," replied he, "I hope your honor will not take offence if I be after axing for a trifle of money, and your honor's leave to take a bit of a journey for a short time." "Why, surely," said his master, "you are not going to leave me! what do you mean?" "Oh, God forbid," replied Pat, "that I should be such an ungrateful fool; only for a couple of weeks, and to do a service to them that has the best claims on me." "Pray, explain," said the master, "for I am puzzled beyond measure." "Why you see, sir," replied Pat, "a neighbor of mine has just come from Alabama, and he called to see my *ould* master and mistress, and Miss Jane, at their place near Montgomery, they call it; but oh, sir, *warn't* they stone dead of the *faver* afore he got there—that's the master and mistress I *mane*—and sure if he didn't find Miss (the *cratur*) out at *sarvice*, as I may say, in another

family: she that never knew what it was to want bit or sup before, nor to stitch, nor to wash the *chaney*. And so when I heard this, I *tould* Judy—your honor would have thought the heart of both of us would burst at once; and when poor Judy could *spake*, 'Go,' says she, 'to his honor, (*maning* you,) who is the *raal* gentleman, and ax him for enough money to buy a little wagon and provisions, and be off with you to Alabama at once, and find out Miss Jane and bring her home with you; for I'll have no *pace* until she's *to the fore*, in our own lodging, where I can tend her *messlf*.' And so you see I must do the wife's bidding and *me* own, and your honor will just *lend* me a hundred and fifty dollars of the money in your hands, sure I'll return you all I don't spend; and the blessing of God and St. Patrick will be on your head." It was in vain that his employer represented to the folly of his taking such a Quixotic journey: that he doubted whether he could ever find the place; that he begged him first to let him write to some person at Montgomery, to make inquiries after the young girl, and await the reply. No, nothing would satisfy Patrick and Judy but the money. At length the gentleman was obliged to give him one hundred and fifty dollars, with which he purchased a cheap wagon, laid in a stock of provisions, and took the balance to pay his travelling expenses. Within two days he was on the road to Alabama; and in about a month, to the unbounded joy of Judy, and to the no small surprise of his employer, Patrick returned in safety with Miss Jane! She was at once taken to their humble lodgings, where Judy waited on her as in former days; would not permit her do any hard work, procured teachers for her, and in fact obliged her to eat her meals alone, and not demean herself, as she t rmed it, by eating at the same table with them. She and Patrick always called her "Miss Jane," and acted with just as much respect towards the forlorn girl, as if she was still at her father's house and possessed of property. Power accompanied his friend to see her, after having heard this story; his feelings warmly excited, and proud of his country people. In the course of his visit, he expostulated with Judy for still bringing up Jane as a lady, as he said she must by-and-by work for her living; and that therefor, it would be more humane to make her a companion, and teach her household work, and let her forget that she was superior to her protectors. Judy would scarcely let him finish his remarks, before she indignantly exclaimed, "What! sir, *you* an Irish gentlemen, and give such advice! Sure your honor is not *sarious!* What! let Miss Jane, a born lady, use her hands like *one of us!*

Never, sir, while a dollar remains, and Pat can work! Isn't it proud we are to think she stays with us? and what would they say at home when they hear of it? And won't she marry a gentleman when she grows up? and never a finer lady in the land; and sure the curse of God would be upon us, if we didn't do *our duty by her!* Oh! sir, don't *thry* to persuade me, for *I* won't listen to it; and if you're *thrue* Irish gentleman, you know what I'm doing is right." After this touching appeal, Power not only desisted, but gave this good woman the greatest praise for devotion to her old mistress' child; and he left her humble dwelling with tears in his eyes. He never went to Richmond afterwards without visiting Judy, and inquiring after "Miss Jane;" and during one of his visits, he heard the following characteristic ancedote of Judy. It appears that she was an excellent seamstress, and as such found employment and good wages in the house of a lady of wealth and respectability. This lady belonged to the Presbyterian church, of which she was a zealous member; and having imbibed, to their full extent, the peculiarly obstinate prejudices of that sect against Roman Catholics, she soon began to consider it as a matter of religious duty, that she should faithfully endeavor to convert poor Judy from the deadly errors of Popery! This feeling in her arose from genuine charity, although misplaced, for nothing could exceed her kindness in all other respects to Judy; and the lattler, respecting the motive, took no offence at the extraordinary vigor with which the good lady pushed her arguments. Judy was unlettered—she could neither read nor write; but having, like all her Catholic country people, early imbibed *Catholic feelings*, she presented as immovable a faith as if it had been established by the most logical deduction, and flanked by the most erudite reading of the Fathers! However, Mrs. B—— commenced her attacks at first gently; and finding that Judy neither replied nor argued, she went on more briskly, until she reached the most powerful arguments of the ablest Protestant controversialists! It was her custom, every forenoon, while Judy plied the needle, to sit by and read one or two hours, out of these learned; authors and adopting the generally received axiom that "*silence* gives consent," she at lenth flattered herself, after some three months' exertion, that Judy was in the full tide of successful conversion! One morning, when Judy had taken her seat as usual, Mrs. B—— with an unusually frank and smiling countenance, turned to her and said, "Well, Judy, I am going to give you a great treat this morning." "Thank you

kindly, ma'am; what might it be?" meekly inquired Judy. "Why, I am about to read to you out of the works of a *Roman Catholic author*, and one who, *although a Roman Catholic*, was, I believe, a *real Christian*, and has gone to heaven." Judy could scarcely believe her ears; it was the first time Mrs. B—— had ever admitted that any Roman Catholic could get to heaven. Her eyes lit up, and she said, "Many thanks, my lady, for that, any how!" But Mrs. B—— fearing she had gone too far, thought it necessary to quality her liberality by adding, "I ought to have told you, Judy, that the author I mean is Sir Thomas More, who died three hundred years ago; and that, therefore, *his* haing remained a papist, is no excuse whatever for *you*. *He* lived in a dark age; but had he lived *now*, and with all the advantages which *you* possess, he would most certainly have given up popery, and joined our church!" Poor Judy thought it too hard Mrs. B—— should thus lessen the force of the testimony she had just before borne to the memory of the good Sir Thomas, especially as it was the only kind thing she had ever said of a Catholic; she therefore could no longer keep silence, but clasping her hands together, exclaimed, with much enthusiasm, "Oh, madam, only think of *the goodness of God, that took him away in the right time!*" Thus in one moment, pious Mrs. B——'s arguments were completely upset, by the native shrewdness of the unlearned Judy.

Power used to take infinite pleasure in relating the history of Patrick and Judy, and Miss Jane, to *Americans*, to whom he would exclaim at the close: "Now, gentlemen, show me a more striking instance of not merely gratitude, but noble-hearted kindness in any rank of life, or in any country! You may call us ignorant, and uncivilized if you please, but I tell you, in *point of heart*, no peasantry on earth equals the Irish; no matter how poor a man may be; reduced, perhaps, to the last meal of potatoes, yet if the half-starved beggar, worse off still than he, crosses his mud-theshold, the best potatoe in the pot, and the warmest seat on the hob, are offered to him at once and cheerfully too! It was this same lovely feeling of charity which moved poor Pat to expend his money for Miss Jane, and which induced Judy to bring her up as a lady; there was no prospect of renumeration; she was a lonely orphan, and would be a tax to them for years; nothing less, therefore, than *the love of the virtue* itself; actuated these unlettered 'mere Irish!'"

WILL OF COMMODORE JOHN BARRY.

This is the testament and last will of me, John Barry Esq. of the Northern Liberties of the City of Philadelphia, in the State of Pennsylvania.

In the first place, I will and do order, that all my just debts and funeral expenses be paid as soon as conveniently may be after my decease.

Item, I give and bequeath to my Nephew Patrick Hayes, Mariner, and to his wife Elizabeth, the niece of my dear wife, one thousand Spanish milled dollars to be paid to them, or the survivor of them, within six months after my decease, and to my said Nephew, I also give and bequeath all my wearing apparel together with my books and instruments of navigation or relating thereto. Item, I give and bequeath to each of the children of the said Patrick Hayes and Elizabeth his wife, who shall be alive at the time of my death, a legacy of one hundred dollars, except their son John Barry Hayes, to whom I give and bequeath the sum of two hundred dollars, and I direct all said legacies to be paid within six months after my decease. Item, I give to my brother in law William Austin my silver hilted sword, as a token of my esteem for him. Item, I give to my good friend Capt. Richard Dale, my gold hilted sword, as a token of my esteem for him. Item, I give and bequeath my negro man James and my mulatto woman Jude to my beloved wife Sarah during her widowhood, or natural life, and at her marriage or death which ever may first happen, the said negro man and mulatto woman shall be free and my executors shall pay to each of them from the time of their becoming respectively free as aforesaid, for their support during life an annuity of twenty pounds lawful money of Pennsylvania in four equal quarterly payments in each year, during their respective live. Item, at or immediately after the death of my said negro man (if my said wife shall be then dead, but if she shall not then, when my said wife shall afterwards die. I give the principal sum hereinafter mentioned from which annuity hereby bequeathed to my said negro man is to be raised to the Trustees of the Roman Catholic Society worshiping at the church of St. Mary in the City of Philadelphia for the use and benefit of the poor school of said church.

Item, From and immediately after the death of my said mulatto woman whether she shall become free or not, I give and bequeath the principal sum from which the annuity hereby given to her is directed to be raised to

Eleanor Howlin the daughter of my late sister Margaret, who lived in the County of Wexford in Ireland. Item, For the punctual payment of the annuities aforesaid, I order and direct my excutors to provide a fund or funds in such manner as they may think proper, out of my estate real and personal, sufficient to raise an income, interest and profit, adequate to pay and discharge the said annuities in manner aforesaid, and when the same shall cease and determine by the death or deaths of the said James and Jude or either of them, then to pay and apply the principal sum or sums in manner aforesaid. Item, all the residue and remainder of my estate, real real and personal, I give and bequeath to my dearly beloved wife Sarah Barry for and during the term of her natural life, and from and after her decease I give, devise and bequeath one moiety or equal half part thereof to my said nephew Patrick Hayes and to Elizabeth his wife, share and share alike as tenants in common and their several and respected heirs, executors administrators and assigns forever and the other moiety or equal half part thereof, I give devise and bequeath from and after the death of my wife, to such person and persons and for such estate and estates and in such shares and proportions as she may think proper, direct and appoint, and for want of such direction and appointment then to the right heirs of my said wife, provided nevertheless that if my said wife shall marry again and leave any child or children, grand child or grand children, alive at the time of her death that then in such case the whole residue and remainder of my estate real and personal shall go to such child or children, grand child or grand children as aforesaid, as my said wife shall by her testament in writing or by any written instrument or instruments in nature thereof or otherwise, order or direct limit or approve. But it is nevertheless to be understood and I declare it to be my intent and meaning that my executors and the survivor or survivors of them shall as soon as conveniently can be done, after my decease, dispose of and sell and convey absolutely and in fee simple as my said wife, shall by any instrument or instruments in writing or otherwise, order or direct and apply the monies arisen therefrom, in the order directed, in the first instant and in the next place that all the residue of the of the monies arising as aforesaid shall be applied by my executors and the survivor or survivors of them in such way and manner as will in their judgment bring the most and best interest, income, and profit and pay and apply the same to and for the use and benefit of my said wife for and during her natural life and from and after her decease I do order and direct that the capital or principal residue and remainder thereof shall go and vest in the manner heretofore directed in case no such disposition sale or conveyance had been ordered or directed of this my testament and last will. I constitute and appoint my wife Sarah my executrix and my nephew Patrick Hayes and my friend John Leamy, joint excutors with her my wife, of this last will, and the survivor or survivors of them executors or executor hereby revokidg and annulling all other wills heretofore by me made and declaring this only to be my testament and last will. Witness my hand and seal this 27th day of February in the year of our Lord, one thousand eight hundred and three.

JOHN BARRY, Seal.

Signed, sealed, published and declared by the testator John Barry as and for this testament and last will in the presence of John Brown, Reynold Keen, Richard Somers Allen.

OPPOSITION TO LORD BALTIMORE'S CHARTER.

In October, 1629, George Calvert, Baron Baltimore, arrived in Virginia on his way to England from his plantation in Newfoundland. He had already addressed a letter to his majesty signifying his intention of asking for a grant of land in Virginia, in order that he might transfer his colony from Newfoundland to a more congenial climate. He was rather coldly received by the Virginians, who had received some intimation of his intention to settle in their midst. Being very zealous in their efforts to exclude Romanists from their colony, they tendered to him the oaths of of supremacy and allegiance. These as a professed Catholic he could not take, and accordingly departed for England. The following brief entry on the Virginia Courts Records is the only reminiscence of this visit, but it serves to illustrate the state of feeling existing at the time in reference to this distinguished visitor. "Thomas Tindall to be pilloried two hours for giving my Lord Baltimore the lie and threating to knock him down."

This visit of Lord Baltimore to Virginia made the inhabitants of that colony uneasy, knowing as they did the high favor in which he stood at court. A petition, therefore, was addressed to the King, on the 30th of November, 1629, by Dr. John Pott, the Governor, Samuel Mathews, Roger Smith and William Claiborne, members of the Council, telling of Lord Baltimore's visit, and asking for a confirmation of their rights and protection for their religion.

In May of the following year Claiborne, the Secretary of the colony of Virginia, was sent to England for the purpose of preventing the confirmation of a grant of land about to be made to Lord Baltimore south of the

James. The protest was successful for the time being. Lord Baltimore, however, did not relinquish his plan, and two years later succeeded in obtaining a grant north of the Potomac of as extensive a territory, and with as ample powers of government, as he could have hoped for. He died in April, 1632, before the papers passed the seal, and the grant was confirmed to his son Cecilus Calvert on the 20th of June, 1632.

This grant called forth a loud remonstrance from the Virginia people. They protested against the division of their territory and the dismemberment of their colony. They claimed that the mere fact of dissolution of the Company did not infringe the rights of the colony to lands within the former grants to the Company. This protest came from the colony as a whole and not from Claiborne, as has sometimes been stated. The matter was heard and answered at the Star Chamber July 3, 1633. Their Lordships decided to "leave Lord Baltimore to his charter and the other parties to the course of Law." This was not a decision against Claiborne's claims to Kent Island, but against the wholesale claim of the colony of Virginia to all lands, whether vacant or settled, within their former grant.

[From "The Early Relations between Maryland and Virginia." By John H. Latané. J. H. U. S. 13th Series III-IV p8-11.]

EXPLORATIONS OF FATHER MARQUETTE AND OTHERS IN THE MISSISSIPPI VALLEY.

Address of Hon. William M. Springer, Judge of the United States Court in the Northern District of Indian Territory, delivered at St. Ignace, Michigan, August 7th 1895, on the occasion of the demonstration to inaugurate the project of erecting a monument to Father Marquette.

A glance at the map of North America will disclose two great mountain ranges. On the Eastern side there is the Alleghany range, and on the Western side are the Rocky Mountains. From the summit of the Alleghanies in the Western part of Pennsylvania to the Atlantic Ocean the distance is only about 300 miles, and from the summit of the Rocky Mountains, along the line of the Union and Central Pacific Railroads, the distance to the Pacific Ocean is about 1300 miles. The vast area between the summits of these two great mountain ranges, and South of the great lakes is known as the Mississippi Valley, and is the region covered by the explorations to which I will refer. This area today is the greatest food producing country in the world, and comprises a large part of the wealth, resources, and population of the United States of America. This immense region is drained by the Mississippi river and its tributaries.

The first Europeans, who discovered the lower Mississippi river, utterly failed to comprehend its importance. Instead of recognizing it as the entrance to the middle of the Continent, they regarded it as an obstruction to their overland expeditions in search of gold and silver, and the spoils which they could procure from weak and savage nations which they encountered.

In 1518, twenty six years after Columbus discovered America, Garay sailed along the Northern shore of the Gulf of Mexico, and doubtless discovered the mouth of the Mississippi River. How far he ascended the river, if at all, is not known, but three years later a map was drawn up by the arbitrator appointed to decide between rival discoverers of that time, and on this map the great river is indicated as having been discovered by Garay; and on this map the river was called "Rio del Espiritu Santo," or the river of the Holy Ghost.

In 1528, Pamphilus de Navaez got up an expedition for the purpose of conquest and colonization on the Northern coast of the Gulf of Mexico. He met with disaster, after disaster, and the expedition proved a lamentable failure. Cabeza de Vaca and a few of his companions, who were a part of Navaez's expedition, were cast upon an Island on the coast. They were captured by the native savages, and reduced to slavery. After four years of servitude, during which time they were subjected to many hardships, but acquired some knowledge of Indian languages, De Vaca, with four companions, escaped. They traveled Westward, and as they were in servitude East of the Mississippi they were obliged to cross the river in their travels to the gulf of California. De Vaca was the first white man who is known to have crossed the Mississippi and to have traversed our Continent from sea to sea. But in no part of his narrative does he make any special mention of the Mississippi river. It was one of the obstructions in his pathway, which he and his little band doubtless crossed in canoes obtained from the Indians who resided on its banks.

In 1539, five years after De Vaca's expedition to the waters of the Pacific, Ferdinand de Soto, the Governor of the Island of Cuba, entered Florida with a large force of men, armed and equipped for an expedition into the interior of the Continent. His object was conquest and spoils. He met reverses and great losses of men and property, but he marched on and on, assailing the savages, and being assailed in turn by them. He marched North, and then Northeast, and then Northwest, until he reached the Mississippi river or the Rio del Espiritu Santo, as it was then called. He had spent the winter, in the heart of what was then the Chickasaw Country. The exact date of his discovery of the Mississippi is not given, but it was in the spring of 1540, or 133 years before Father Marquette and Joliet left St. Ignace to discover the great river and trace its winding course to the Southern sea. The exact place at which De Soto reached the Mississippi is not known; but it was near the mouth of the Arkansas river. The river was described by the historian of his expedition as a mile and a half wide, of great depth, of strong current, the water muddy, and many trees being carried down the stream. There were many Indian villages on the banks, or in the vicinity of the Mississippi and Arkansas rivers. The inhabitants were very warlike, and well supplied with canoes and bows and arrows. The chief of one of the tribes that called on De Soto came with two hundred canoes full of Indians, having bows and arrows, "with great

plumes of white and many colored feathers, with shields in their hands." The Indians were painted, and presented a striking and picturesque appearance. De Soto constructed boats, or wooden crafts of some kind, on which he and his followers crossed to the Western side of the Mississippi. This place of De Soto's crossing is supposed to be about thirty miles below the mouth of the Arkansas river. De Soto marched Northward along the Mississippi for a considerable distance. Leaving the banks of the river, he marched to the Northwest, and at last reached the wandering Indians of the plains, and doubtless came near the Missouri river. He then changed his course to the Southwest and continued on until he reached the Arkansas river. He wandered about in this region for many months, after changing his mind and his course, but always looking for something he did not find, namely the rich mines of gold and silver, which he had vainly supposed to exist in that part of the new world. In the spring of 1642 he again reached the banks of the Mississippi, at or near the mouth of the Arkansas river, where he died. The leadership fell on Alvarado de Moscose, who despaired at first of reaching the gulf by the Mississippi river. His only object now was to get out of the country, and reach civilization again. He struck out Westward on an overland march, hoping to reach New Spain, as De Vaca had done. He got as far as the Pecos river, in South Eastern New Mexico, but became discouraged and turned back, retracing his steps to the banks of the Mississippi river. He reached again the place where De Soto had died. He then proceeded to construct boats, with which to sail down the great river to the sea. The chains and iron were worked up into nails, and seven brigantines were constructed, and launched upon the stream. In these boats, on the 2nd day of July 1543, three hundred and twenty-two Spaniards sailed for the gulf of Mexico, which they reached on the 18th day, after having sailed as they computed "two hundred and fifty leagues down the river," or 750 miles. They coasted along the gulf until they reached, after many dangers and hardships, Tampico, where the viceroy resided. The three hundred and twenty-two Spaniards, who thus reached Tampico, under the command of Moscoso, were the first Europeans who "Sailed down the great river to the opening gulf."

In 1557, Don Tristan de Luna invaded Florida with an army of 1500 men. He marched Northwest into the interior of the continent as far as the Mississippi river. But nothing came of his expedition. It was one of

the many fruitless raids into the interior, which the Spaniards made during the first century following the discovery of America by Christopher Columbus.

Looking back over the history of America during the past four hundred years, it seems passing strange that so little was known of the interior of the continent during the two hundred years which followed the discovery. And for three hundred years, the vast area between the Mississippi and the Pacific Ocean was almost a *terra incognita*. It would seem that the Spaniards of the times of De Soto, who were an enterprising and daring people, would have seen the importance of a great river, such as the Mississippi was, and that they would have made its rich valleys the object of conquest and colonization. But their leaders were adventurers, seeking wealth and aggrandizement; and the silver mines of Peru and Mexico, and the fabulous riches of the Aztecs and the Incas were more attractive to them than the regions suited only to Agriculture and commerce. The lower Mississippi was practically abandoned, and 130 years elapsed before further efforts were made to explore its hidden sources, its vast tributaries, its boundless valleys and its marvelous wealth.

The next explorations of the great river were made from the North. The French had occupied Canada. Large settlements were made at Quebec and Montreal. Daring speculators, seeking furs and hoping to amass large fortunes by trading with the Indians, were pushing forward their enterprises to the great lakes. Jesuit missionaries, holding aloft the banner of the cross, were often in the forefront as pioneers and explorers, but always abreast with those who went farthest into the heart of the Continent. An Indian trading post was incomplete without a Jesuit mission. The pious priests were foremost in the study and mastery of the Indian languages, and were always the peacemakers, whether the combatants were Indians against Indians, or Indians against the whites. Their mission was unselfish, with no taint of speculation or desire for wordly gain.

In 1666, Father James Marquette, who was born in Laon, France, in 1637, reached Quebec. In 1668 he reached Lake Huron, and thence proceeded up the St. Mary's river to the Sault. He planted his cabin at the foot of the falls, on the American side of the river, and there began his missionary career in the new world. The Algonquin Indians among other tribes inhabited the region. He soon mastered their language, which was the court language, if I may so designate it, of the Indians of North

America, more tribes being familiar with this language than of any other. Besides the Algonquin, Father Marquette learned five other Indian languages, which greatly aided him in his subsequent missionary labors and explorations. After remaining at the Sault about a year and a half he was sent to continue his missionary work at La Pointe, a place on the farthest extremity of Lake Superior. He arrived at La Pointe, in the autumn of 1669. While at this place he met the Illinois Indians who at that time inhabited the country both East and West of the Mississippi, but who annually visited the Lake Superior regions to hunt game.

From them he learned the Illinois language, and their habits, and of the country which they inhabited. They told him that the great river was almost three miles wide; that it ran North and South, but they had never heard of its mouth. They knew however that there were great nations of Indians below them, some of whom raised two crops of maize a year.

Father Marquette, in one of his letters, spoke thus of the river: "This great river can hardly empty in Virginia, and we rather believe that its mouth is in California." The Indians promised to make him a canoe, in which he hoped, with a Frenchman and a young Illinois Indian, who had taught him their language, to go into this river, and "visit the nations which inhabited it, in order to open the way to so many of the fathers," who, he said, "had long awaited this happiness." He thought this discovery would give them "a complete knowledge of the Southern or Western sea." He learned that below the Illinois country there was another great river, the Missouri, "on which are prodigious nations, who use wooden canoes." It was at La Pointe that Father Marquette first learned of these great rivers; but their present names were unknown to him. Indian wars compelled him to leave La Pointe, and in the spring of 1670, he proceeded to Michilimackinac, or St. Ignatius, the place where we are now assembled. Mr. John Gilmary Shea, the historian, who has so faithfully collected the records of the Jesuit missionaries of the early times, thus describes the place:

"Mackinaw, where they now rested, was indeed a bleak spot to begin a new home; it was a point of land almost encompassed by wild-tossed lakes, icy as Siberian waters. The cold was intense, and navivation difficult; but the waters teemed with fish, and the very danger and hardship of their capture gave it new zest. Stationed at this new spot, Father Marquette's first care was to raise a chapel. Rude and unshapely was the

first Sylvan shrine raised by Catholicity at Mackinaw; its sides of logs, its roof of bark had nothing to impress the senses, nothing to win by a dazzling of exterior the wayward child of the forest; all was as simple as the faith he taught. Such was the origin of the mission of St. Ignatius, or Michilimackinac, already in a manner begun the previous year by missionary labors on the island of the same name."

Father Marquette remained at St. Ignatius about three years.

But the great desire of his life was "to seek new nations toward the South sea," who, as he said "are still unknown to us, and teach them of our great God whom they have hitherto unknown." This opportunity was now offered to him. The government had determined to explore the interior of the continent to discover a passage to the South sea, and the great river Mississippi of which there was doubt at that time whether it emptied into the Pacific Ocean or gulf of Mexico. The Indians who came to the trading posts and the missions in the great Northwest had given the Europeans fabulous accounts of the great river. They reported "that all along this great river are various towns of different nations, languages, and customes, who all make war on each other."

Joliet was selected to make the exploration. He had already in his travels approached near the Mississippi, and promised to discover its mouth. Of him little is known, and but for the expedition, with which his name is connected, he would have remained in obscurity. He arrived at Point St. Ignatius in the autumn of 1672, where he met Father Marquette, who had been selected as the missionary to accompany the expedition. The winter months were spent in prepation for the perilous voyage. They learned from Indians the names of the tribes they were to meet, and traced on paper all the rivers of which they had any knowledge.

On the 17th day of May 1673, Joliet, Marquette and five men started from the mission at St. Ignatius in two bark canoes on their great voyage of discovery. They rowed around the point and entered Lake Michigan, following the Northern shore, until they entered Green Bay. They passed through the bay into Fox River, which they ascended to its source. Thence they crossed the portage to the head waters of the Wisconsin, upon which stream they launched their boats, which they had carried across the narrow portage, which separates the waters of the two rivers. The Indians along the route tried to dissuade the intrepid explorers. They told Father

Marquette, who had already learned their language during his missionary labors, that the nations they would visit never spared strangers, but tomahawked them without any provocation; that wars were then raging between the various tribes and either party would be likely to kill them; that the great river was very dangerous, unless the difficult parts are known; that it was full of frightful monsters which swallowed up man and canoes together; and there was even a demon there who can be heard from afar, who stops the passage and ungulfs all who dare approach; and lastly that the heat was excessive in those countries, that it would certainly cause their death. Father Marquette thanked the good Indians for their kind advice, but he assured them that he could not be governed by it; that his object was the salvation of souls, and that for them, he would only be too happy to lay down his life. None of these things moved him. The explorers continued their voyage down the Wisconsin river, and on the 17th day of June, just one month after leaving St. Ignatius, they reached its mouth, and entered the great Mississippi, "with a joy," Father Marquette states, "he could not express." He named it, "The River of the Conception," in honor of the Virgin Mary, but no others recognized this name, and the Indian name of Mississippi was retained. They continued onward floating down the mighty stream. A new world was spread out before them. They were feasting their eyes upon waters, lands and skies, which no white men had ever before beheld.

They met tribes after tribes of Indians, who had never before seen a white man. But to all they presented the Calumet, which signified that their mission was one of peace, and not of war. They were kindly received by the Indians, who regarded them as superior beings. The first tribe met was the Illinois, by whom they were royally entertained. Marquette had already learned their language, and they readily communicated with each other. A grand feast was spread, consisting of four courses, which they had to take as the Indians served them. The first was a great wooden dish full of sagamity, which is Indian meal boiled in water and seasoned with grease; the second dish contained three fish, from which the bones were removed; for the third course they produced a large dog, which was considered by the Indians a great compliment to their guests and the highest mark of friendship, as the dog was held in great esteem by Indians; but on this occasion Marquette was able to explain, without giving offense,

that Europeans did not "eat Dog," and this course was withdrawn; the fourth course was a piece of wild ox, or Buffalo, the fattest portions of which were put into the mouths of the distinguished guests. On taking leave of these Indians Father Marquette promised to return the next year to stay with them and instruct them.

The fearless explorers continued on down the great river, passing the mouths of the Illinois, Missouri, and Ohio; and finally, coming near the mouth of the Arkansas river, they saw two canoes coming toward them. The commander was standing up holding in his hand the Calumet, the emblem of peace. They were conducted to a place under the war-chiefs' scaffold, surrounded by sachems, braves and the people in the crowds. There happened to be present a young Illinois Indian, who acted as intrepreter, and through whom they obtained valuable information as to the distance they were from the sea, the kind of people who inhabited the country to the South of them, and their war like character. The Indians told them that they were only ten days journey from the sea, but the explorers believed they could have made it in five days; but they would greatly expose themselves by passing farther down the river, in consequence of the war-parties that the inhabitants continually sent out on the river. The whole day was spent in feasting with these friendly Indians. They spread before their white guests the best that the times and country afforded, namely sagamity, Indian corn on the cob and pieces of dog flesh. In the evening the calumet was danced as a further mark of safety and kindly feeling. The calumet or pipe was then presented to Marquette. After the feast was concluded Joliet and Marquette held a consulation to determine what they should do, whether to push on to the sea, or to return, and rest satisfied with the discovery already made? They reached the conclusion that they were not far from the gulf of Mexico, and that the great river undoubtedly had its outlet in the gulf, and not on the East, in Virginia, nor on the Western side in California; that by going further down the river they would risk the danger of falling into the hands of the Spaniards, who would, they feared, hold them as prisoners, and thus they might lose the fruit of their discovery, of which, in case of being captured, they could give no information; and finally that, having gained from the Indians all the information which they could themselves obtain by going in person to the gulf, it was the part of wisdom to return. On the 17th day of July 1673,

just two months after having left St. Ignatius, and 130 years after Alvarado de Moscoso sailed down the river from near the same spot with his fleet of brigantines and the remnant of De Soto's army, Joliet and Marquette embarked in their two light canoes on their return voyage up the river to the place from whence they had come. These two expeditions, that of Joliet and Marquette and that of the unfortunate Moscoso, were the first actual explorations by white men of the Mississippi river, from the mouth of the Wisconsin to the Gulf of Mexico.

On the return voyage the explorers entered the mouth of the Illinois river and proceeded up that stream to its headwaters, and thence to lake Michigan through the Chicago river, and thence by the lake shore to Green Bay, where they arrived, without accident to any of the party, in the month of September, having made the entire journey more than two thousand miles in about four month's time. No expedition of discovery or exploration, not even excepting the voyage of Columbus to find the new world, called the greater self-sacrifice or personal courage than did this expedition of Joliet and Marquette. Their exploration of the interior of the new Continent and of the course of the great river was second in importance only to the discovery of the Continent itself. Too great praise cannot be accorded to Joliet, who was the real commander of the expedition. He was impelled solely by his love of adventure and his desire to open up to the world the mysterious course and unknown outlet of the great river of the continent. Marquette was impelled by the same spirit, but in addition he desired to proclaim to heathen nations the mysteries of our faith, and to tell them of God and the things which concerned the salvation. Both of them wrote out a journal of their travels; but unfortunately Joliet lost all his papers by the upsetting of his canoe on the rapids of the St. Lawrence river above Montreal, and could make but a verbal report to the government, which, however, he reduced to writing and accompained it with a map drawn from recollection. The jealousies of rival explorers caused him to be set aside and little attention was given by those of his own times to the great work which he had accomplished. Of his subsequent history there was only occasional traces, and even the death and circumstances of his death was forgotten. Of Father Marquette's last labors, death and burial we are all familiar. If we had not been heretofore, the services of this day would have acquainted us fully with them.

It is claimed by some historians that John Nicolet, a Frenchman, who had lived among the Indians until he became almost as Indian as they, and who understood many Indians languages, was the first white man who reached the waters of the upper Mississippi. In the year 1634, he passed through the straits of Mackinac, on a voyage from the Sault St. Mary's to Green Bay, and was the first white who discovered the Straits and Green Bay. In 1639, he found himself among the Winnebagoes, a people so called, he said, because they came from "a distant sea."

He doubtless mistook the Indian term, "Great Water," which they applied to the Mississippi, for the sea. With these Winnebagoes, Nicolet entered into friendly relations. With their assistance he ascended Fox river to its portage and embarked on a river flowing West—this was the Wisconsin, and it is claimed by Mr. Shea, in his history of the discovery of the Mississippi river, that Nicolet actually reached the waters of the great river. But other historians do not concede this. At any rate, however, he was the first European to ascend the Fox river to its portage and to discover the Wisconsin river, on whose waters he sailed, thirty-four years before Joliet and Marquette made their successful passage of the portage of the Fox and Wisconsin rivers. Nicolet, therefore, was no mean explorer, and deserves to have his name enrolled on the pages of history as among the foremost pioneers of the new world.

No history of the explorations in the Mississippi valley would be complete without recounting the voyages of Robert Cavelier de la Salle, who was born in Rouen, and belonged to one of the most distinguished families of France. He was educated for a priest, but after ten years teaching and studying in Jesuit colleges, he left them and went to Canada to build up his fortunes, having lost his inheritance by unjust provisions of the French law. He was a man of literary pursuits, enterprising, prudent and moral, and had a great ambition to prosecute discoveries.

Joliet had returned to Canada in 1674, after exploring the Mississippi with Marquette. His accounts of the buffalo country, induced La Salle to believe that a very lucrative trade in their skins and other peltries might be opened directly between the buffalo plains and France, by the Mississippi river and the Gulf; for it was then established by the expedition of Joliet and Marquette that the Mississippi emptied into the gulf of Mexico. To secure this vast field for trade and to extend the empire of France, now be-

came his object. He returned to France in 1677, and procured a royal patent, which gave him the exclusive privilege of trading with the Indians in the country tributry to the Mississippi. He returned to Canada towards the close of September 1678, accompanied by an Italian gentleman, named De Tonty, who proved to be a faithful and courageous ally in his subsequent labors and expeditions. On the 5th of August 1679, La Salle and his party, consisting of thirty men, pilots, sailors, carpenters and other mechanics, and Fathers Louis Hennepin, Zenobius Membré, Melithon Watteaux, and Gabriel, left Niagara, in a vessel named the Griffin, and sailed through Lakes Erie, St. Clair and Huron and arrived at Michiilmackinac on the 27th day of the same month, and proceeded at once to Green Bay, where they arrived on the 2nd of September. From this place La Salle sent his vessel, the Griffin, back to Niagara, loaded with furs which he had purchased from the Indians. The captain had orders to return with the vessel as soon as possible and to rejoin the party in the Illinois river. In the mean time La Salle, with seventeen men proceeded to the mouth of the St. Joseph's river on Lake Michigan where they arrived on the first of November. This point had been selected as a place of meeting for twenty Frenchman, who came by the opposite shore, and also to meet De Tonty, who had been sent to Mackinac on another expedition. On the 3rd of December, an expedition, consisting of thirty or forty men, including La Salle, De Tonty, and Fathers Gabriel, Membré and Hennepin, ascended the St. Joseph river to a portage which brought them to the head waters of the Illinois river, down which they sailed until they reached Lake Peoria. Below this Lake on the 14th of January 1680, they began the erection of a fort, which he named "Crevecoeur." On the first of March the construction of the fort having been well advanced, La Salle resolved to return to Canada by land. He took with him four Frenchmen and an Indian, as a guide, and set out on his perilous journey for Fort Frontenac, on Lake Ontario, on the 2nd of March 1680, leaving De Tonty in command of Fort Crevecoeur. He proceeded through trackless forests and on the ice of the Lakes until he reached his destination. He then learned that his vessel, the Griffin, had been lost with all its cargo. This was a severe blow to La Salle, and greatly embarrassed him in his future expectations.

After La Salle's departure for Canada, Father Hennepin, on the 29th of February 1680, with two Frenchmen, left Fort Crevecoeur in a canoe,

and sailed down the Illinois river to its confluence with the Mississippi, and thence up that river as far as St. Anthony's Falls. He describes the river as being almost everywhere a short league (three miles) in width, and in some places two or three leagues wide. His voyage to the mouth of the Wisconsin river was over the same route covered by Joliet and Marquette, seven years before that time, and was in no sense a discovery, but a subsequent exploration. All that part of the river above the mouth of the Wisconsin, which Father Hennepin visited at that time, was discovered by him; and he was the first white man to explore the Mississippi above that point. He had not proceeded far above the mouth of the Wisconsin when he and his two companions on the 11th day of April 1680 were captured by a war party, which Father Hennepin stated in his journal, numbered 120 Indians, who were in 33 bark canoes coming down the river, with extraordinary speed to make war on the Miami, Illinois and Maroa Indians. These warlike Indians treated their captives with great cruelty, and on many occasions they despaired of ever getting back to civilization again. After their capture, Hennepin declares that he and his companions sailed with the Indians who took them for nineteen days up the Mississippi river. The exact point reached by them is not known, as many of his statements are pure fiction. On the 25th of July 1680, nearly four months after they left Fort Crevecoeur they met, while ascending the Mississippi, after a buffalo hunt, Duluth with five French soldiers. It is probable that Duluth with his little band of explorers had reached the Mississippi from Lake Superior. He and Hennepin continued with the Indians until the end of September, when they resolved to tell them that for their benefit, the Frenchmen, would have to return to the French settlements. The Indians consented to this and let them depart in peace, the chief even having traced on paper the route which they would pursue. They sailed down the Mississippi to the mouth of the Wisconsin and up the river to its portage with the Fox river, and down the latter river until they reached Green Bay. They remained there but two days, when they left for Michillmackinac, where they s ent the winter. Hennepin when spring opened returned to Montreal, and afterwards to France, where he published marvelous accounts of his discoveries, claiming pretty much all the credit to himself, and ignoring Joliet, Marquette and others who had covered several years before most of the country which he claimed to have explored.

After the departure of La Salle and Hennepin from Fort Crevecoeur, Indian wars and desertions from their own forces compelled De Tonty and the few French who had remained with him to abandon the Fort, and endeavor to reach the French settlements on Green Bay and Michilimackinac The venerable Father Gabriel and Father Membré were among those who began the retreat. The party set out on the 18th of September 1681, without provisions, food or anything, in a wretched bark canoe, which the next day was so badly broken up that they were compelled to land for repairs. Father Gabriel while the repairs were being made walked in the groves of trees to say his breviary. While thus engaged he was surprised by a small party of Kickapoo Indians and murdered. After many hardships and almost starvation, the other members of the party reached Green Bay and Mackinac. La Salle in the mean time had returned from Fort Frontenac and again reached the Illinois country, but finding their great village burnt and empty he visited several Indian tribes and returned again to Mackinac, where he met De Tonty and the other survivors of his first expedition. He at once adopted new measures to resume and complete his contemplated discoveries. In January 1682 he was again with his party at the head of Lake Michigan. He entered the mouth of the Chicago river and made the portage to the Illinois river on the 27th of the same month. They then dragged their canoes, baggage and provisions on the Illinois riaer, which was then frozen, for a long distance until they again reached Fort Crevecoeur, which La Salle found in good state of preservation. At this point navigation was open, and the river was free from ice. The expedition which consisted of fifty-four persons, including De Tonty and Father Membré, all under command of La Salle. left Fort Crevecoeur in canoes and reached the mouth of the Illinois river on the 6th of February 1682. Floating ice in the Mississippi detained the party at this point until the 13th of the same month. Proceeding down the river they soon passed the mouth of the Missouri, and later on the Ohio, and on the 14th of March the expedition had reached one of the Arkansas villages, near the mouth of the Arkansas river. La Salle took possession of this country with great ceremony, planting a cross and setting up the King's arms. On the 17th of March, they continued their voyage down the river, until, on the 9th day of April 1682, they reached the mouth. With all possible solemnity they performed the ceremony of planting the cross and raising the arms of

France. After they had chanted the Te Deum Vexilla Regis, La Salle. in the name of the King of France, took possession of the Mississippi river, of all the rivers that enter it, and of all the country watered by it. An authentic paper was drawn up, signed by all the members of the party; and, amid a volley of musketry, a leaden plate, inscribed with the arms of France and the names of those who had made the discovery, was deposited in the earth.

The expedition had now reached its destination. The explorers began to ascend the river. They were out of prvisions, except potatoes und alligators. They soon obtained Indian Corn, which ripened early in that Southern climate. The expedition proceeded to the Illinois country, without any special incidents, all of the party having returned in safety. La Salle sailed from Quebec on the 15th of November 1683 for France and reached Rochelle on the 23rd of December. He at once made known the result of his discoveries to the King, who was greatly pleased. He laid before his majesty his plans for another expedition, which was approved and the king gave him a new commission, and furnished him with vessels, troops and money to prosecute his work. But this last expedition proved disastrous in the extreme.

La Salle's little fleet of four vessels left Rochelle on the 24th of July 1584, and sailed for the gulf of Mexico, it being his intention to enter the mouth of the Mississippi, and sail up that river. Having been deceived at St. Domingo as to the course of the Gulf Stream, he not only passed, without knowing it, the mouth of the Mississippi, but sailed far to the West, and entered February 18th 1865 a Bay, which he called St. Louis. He had lost one of his vessels at sea, and another was stranded at the entrance of the Bay. Dissentions arose in his camp, and the Indians proved hostile and gave him much trouble. La Salle determined to proceed from the Bay, which was on the coast of Texas, overland to Canada. With twenty of his best men he left St. Bay in April 1686, but misfortunes and severe sickness of La Salle, compelled him to abandon the eqpedition, and he returned to the in October of the same year. In January 1687, La Salle determined to make another effort to rech Canada by an overland route. He took with him twenty men, including his brother, and nephew, and Father Donay, the faithful missionary and historian of the expedition. After being out about three months, a mntiny arose among his followers, which

resulted in the murder of five of the party including La Salle himself. Six of the party, including Father Donay and Cavelier, his uncle eluded the conspirators, and, after many hardships and perilous adventures, reached Fort Crevecoeur, on the Illinois river, and finally Canada and France. The exact place of La Salle's death and burial is unknown, but it must have been somewhere within the limits of the present State of Arkansas.

How like a romance all these gdventures seem! There is nothing in fiction or fable more strange, startling, or wonderful. But the story of the rambles of De Soto, Moscoso, Joliet, Marquette, La Salle and the others, which I have recounted, is not "as a tale which is told," and which is then forgotten. Their adventures proved to be great events in the history, not only of this country, but of the world. The claim in behalf of France which La salle set up at the mouth of the Mississippi river on the 9th day of April 1682, to that river, and all its tributaries and all the country watered by them, was a bone of contention among the great powers, England, France and Spain, for more than hundred years thereafter. By a treaty between France and England, after long bloody wars, France ceded to England all her possessions in America East of the Mississippi river, excepting the Island of New Orleans. At the same time France ceded Louisiana to Spain; but afterwards Spain ceded it back again to France. By the treaty which recognized the independence of the United States, our government obtained undisputed right to the country East of the Mississippi and South of Canada, except Florida, which was ceded to us in 1819 by Spain. During Mr. Jefferson's administration the United States purchased from France, for the sum of fifteen millions of dollars, the whole territory of Louisiara, which embraced the claim of France to all the country West of the Mississippi river; and thus nearly doubled the area of our Republic, adding thereto the vast Western section of the basin of the Mississippi, and extending our boundary line to the Pacific Ocean.

THE BLESSED BREAD IN DETROIT.

It is the custom in France, as it is in Lower Canada at the present day, to distribute on Sundays and festivals at the high Mass, the *eulogia* or blessed bread, the *pain benit*. This bread is prepared in pieces about one and a quarter inches square and, after being blessed by a priest, is put into silver baskets and distributed to the congregation with much ceremony.

The beadle of the parish in his scarlet-trimmed robe and bearing his gilded mace emerges from the sacristy and proceeds down the aisles of the church, followed by acolytes bearing the baskets containing the blessed bread, which is distributed to the faithful.

"Almost every Catholic knows," says Ellis Schrieber, in the *American Catholic Quarterly Review* for April, 1891, in his exhaustive article on the *Eulogia*, "that this ancient rite still forms a part of the liturgy of the Eastern church, the *eulogia* or blessed bread, being distributed by the Greeks whenever the Holy Eucharist is celebrated. All may not however be aware that although it survives among the French alone of all the nations of the Western Catholicism, it formerly prevailed throughout the length and breadth of Christiandom, and was especially dear to the hearts of our Anglo Saxon forefathers."

During the 18th and present century the *pain benit* has been distributed on Sundays and festivals in the church of the Assumption on the south side, and in the church of Ste. Anne, on the north side of the Detroit river.

In what manner it was provided in the latter church at the beginning of this century, may be seen by the following translation of the manuscript of the Very Rev. Gabriel Richard, read in the church of Ste Anne, Detroit, on the first Sunday in January 1802.

"List of families selected to furnish the blessed bread for festivals during the year of 1802."

The Circumcision:	Angelique Campau, Jacques Campau.
Epiphany:	Jacques Allard.
Purification:	Madam Visger.
Annunciation:	Madam Godfroy.
Holy Thursday:	Jean Baptiste Duret.
Easter Sunday:	Henri Berthelet, Jacques Campau.
Ascension:	Madam Grant.
Pentecost:	Louis Tremblé.
Corpus Christi:	Confraternity of the Holy Sacrament.
Saint John the Baptist:	The Widow Beaubien.
SS. Peter and Paul:	Antonie Moras.
Saint Anne:	Madam Cicotte.
Assumption:	Pierre Labadise.
Nativity of the B. V. Mary:	Madam St. Aubin.
All Saints:	Jean Baptist Meloche.
Immaculate Conception:	Madam Coté.
Christmas, early mass:	Charles Moran.
" at 10 A. M:	Louis Moran.

This selection was probably a mark of honor conferred upon the families thus designated. The blessed bread distributed on Sundays, was probably prepared by the family of the beadle who supplied the altar breads.

Except the family of Madam Coté, which has become extinct, all the others named are prominent in the French American Catholic circles of the present day; while during this nineteenth century the descendants of these families with unexampled unanimity have adhered to the faith brought by their ancestors to these shores, two centuries ago. RICHARD R. ELLIOTT.

COMMODORE BARRY AND ADMIRAL MEADE.

A century ago under Washington as Commander in-Chief John Barry, a Philadelphia Catholic, was the Senior officer of the American Navy created by the Act of Congress, March 1794.

A century later another Philadelphia Catholic, R. W. Meade, was the Rear Admiral of the American Navy again newly created by Act of Congress.

John Barry was charged with disrespect of Authority and had to answer for it. In declaring that he "knew more about a ship than General Washington and the whole Naval Board" he but, perhaps, set the example for the temper or zeal of his successor—the Philadelphia Catholic of 1895 who rather than brook the methods of Authority, resigned his high office of Rear Admiral of the American Navy.

"I hope to salute you an Admiral" wrote the Secretary of the Navy to John Barry nigh a century ago.

"I would like to take from you the title of Admiral" might have been the thought of the present Secretary of the Navy moved by indignation at the hearty, and perhaps hasty, comments of Admiral Meade upon the course of action or inaction of that Department.

"I am an American and a Union man" declared the impetuous Admiral Meade.

Was it his County Limerick blood or his inherited Philadelphia spirit which made Indignation handmaid to Revolt and made him prefer retirement to command where Self Respect would be a Slave.

When Authority commanded John Barry "to join the French frigate at Rhode Island and be under his command," the head strong Barry replied: "I assure you although I serve the country for nothing I am determined that no Midshipman in any service shall command me let him be a Chevelier or what he will. I must be thought a very droll fellow to be commanded by a Midshipman. I can assure you I don't feel myself so low a Commander as to brook to such orders."

So I find "Saucy Jack" wrote in a letter, just discovered, which he wrote at New London, June 4th, 1782.

Barry didn't think much of Connecticut. "I never was in such a d——n country in my life. Not a house here have I been in since my arrival but the tavern and one Irishman's."

So if some among us make outcry about our Philadelphia Catholic Admiral of to-day who revolted at disappointing orders or the course taken by his superiors, we better await the judgment of time upon the wisdom or folly of his act. When he lies besides Commodore Barry in the grave of his ancestors History's decision will then be recorded. Admiral (retired) Meade's home is here. Here his wife resides and for a man of the seas Home is, especially, where the wife is.

On July 11th 1798 the Secretary of the Navy in sending Commodore Barry instructions "authorizing the capture of French armed vessels wherever found on high seas" said:

"To the dishonor of the American name some officers of the United States, I wish I could not with truth add many, in the civil line as well at home as abroad, officers whose conduct proved them unworthy of the distinction they had received, too frequently have indulged themselves in the disagreeable licentiousness of villifying our government and those characters in it best entitled to the esteem and gratitude of the country. If we do not respect ourselves how can it be expected that we are to command respect from others. It is scarcely necessary for me to say to a brave man, who values his country, its government and its laws, to suggest the usefulness of inculating upon those under his command the propriety of preserving in their language and conduct the same respect which he himself feels for those institutions and characters which deserve the respect of all. It is time we should establish an American character."

"Let that character be a love of country and jealousy of its honor. This idea comprehends everything that ought to be impressed upon the minds of all our citizens, but more especially of those citizens who are also seamen and soldiers."

That reads very much like recent letters of the Secretary of the Navy and President of the United States in 1895. Then the sentiments were expressed to a Philadelphia Catholic Senior Officer of the Navy to impress upon his command. Now they would express the rebuke administered to a Philadelphia Catholic also a Senior Officer of the Navy.

Singular isn't it that Philadelphia Catholics a century apart should have lives running so alike,

The visitor to St. Mary's grave yard in this city as he steps inside this ancient burial place sees the elevated vault where underneath all that may remain of Commodore John Barry and his two convert wives repose.

Right next to it, similar in size and shape, is the Meade tomb and grave.

In it are the remains of Admiral R. W. Meade, father of the present Admiral R. W. Meade, retired. In it also are the mortal parts yet existing of R. W. Meade the grandfather of the retired Admiral and of the late Gen. George Gordon Meade, the hero of Gettysburg, who was born in Spain, Dec. 30th 1815 and baptised in the Catholic Church Jan. 8th 1816. His godmother was Christian, a Gordon y Prendergast, mother of the Marquis of Las Tunas and recently Captain General and Viceroy of Cuba.

I saw Gen. Meade but once and that in St. Mary's Church. He lived just across the street. An old friend was interred one stormy day in mid winter.

Only a few male friends were present—for the dead was of social status and that debarred the presence of sorrowing women. All the while the funeral services proceeded Gen. Meade stood at the bottom of the church. I alone stood near by him thinking if his thoughts were running back to the days of his own Catholic faith or of his father whose remains were within twenty feet of where we stood. Unattended, unspoken to, he remained until the service was finished and the body—that of Mr. Tiers—laid in the grave. He did not enter the grave yard but stood without and through the railings saw—within a few feet of it—his friend laid away.

That he was not one of Ours is due to the Faith Destroying Hogan—Harold—Conwell schism of seventy years ago when Episcopal Authority, Priestly Insubordination and Laity Adherence to the clerical combats conspired to make Religion a Mockery and to tempt one to believe that those who left the Church were those who had the Faith, for those who warred in its name showed none of its attributes or spirit.

The Meade family vault was, a few years ago, rebuilt by the present (retired) Admiral Meade and his brother and sister. The adjoining one of Commodore Barry was rebuilt by subscription of members of St. Mary's congregation

Those who maybe called Barry's descendants are aliens in religion and sentiments. I am told they said: "If the Catholics want to rebuild the tomb they may." So they contributed nothing. When I visited the grave on Holy Thursday, 1876, the tombstone had fallen. Idle but playful boys had cast upon the "Father of the American Navy," old boots, stones and tin cans. Happily I had, when a youth copied, the disappearing epitaph and so could furnish it to recut on the centennial tombstone of "Saucy Jack Barry." But the then pastor revised the original which had been written by Dr. Benjamin Rush a Signer of the Declaration of Independence. I lately discovered the original autographic copy among the Rush *MSS* in the Ridgway Library.

So even in death the names of Barry and of Meade seem not to "be divided."

Then too the sea seems to have been a Faith preserver for the Barrys and the Meades. Commodore Barry, though twice married, had no children. His adopted son—his nephew—Patrick Barry Hayes "kept the Faith," even though I, as a bothersome lad, must, with others equally troublesome, have often tried his temper throwing sticks and stones at a strange but toothsome fruit which grew on a tree on his side walk. The old Commodore may have brought it from some foreign part for eye hath not seen nor lips tasted the berry since "the days of my youth" and *I* may ask of the berry as of the days: "Where are ye?"

So too the Meades who have followed the Sea have also been faithful to Church.

How rich a place Philadelphia is in Catholic American memories How little Catholics know of the two distiguished names in American History—Barry and Meade.

MARTIN I. J. GRIFFIN.

COMMODORE JOHN BARRY IN THE WAR WITH FRANCE.

THE FOLLOWING ARE A FEW OF THE MANY LETTERS OF INSTRUCTION SENT BY THE SECRETARY OF THE NAVY TO COMMODORE BARRY, OF WHICH COPIES ARE IN POSSESSION OF EDITOR RESEARCHES.

NAVY DEPARTMENT.

3rd July, 1798.

SIR:—

The Frigate UNITED STATES, under your command, being equipped, manned and armed, you will proceed to sea with the first fair wind.

Enclosed you will receive your instructions, founded on the existing acts of Congress, and by which you are to be governed until further orders. These instructions confine you within narrow limits and you can do little more under them than exercise your men along the coast. It is scarcely to be expected that the French cruisers will have the temerity to throw themselves in your way. But it is not improbable that a very few days, and before your men are sufficiently disciplined, you may be ordered on more important service with greater latitude; under this idea I am directed by the President to call your attention to the necessity of losing no time in putting your ship and men into a state to be prepared for any enterprise—and to express his entire conviction that nothing on your part will be wanting to justify the high confidence reposed by him and your country in your activity, skill and bravery.

After stretching on and off the capes of Delaware for four days, if in that time you should receive nothing from me, you will consider your cruising ground to extend from Cape Henry to Nantucket, and will use all the means in your power to defend this extent of coast against the depredations of the vessels sailing under authority or pretense of authority from the French Republic—and it is particularly enjoined by the President that you will in conjunction with the force of Captain Dale, whose cruising ground has heretofore been between Cape Henry and Long Island, and with whom you will doubtless fall in, afford all possible protection to the vessels of the United States coming on or going off the coast.

It will be proper for you as you pass the Capes of Delaware from time to time, to stand in, hoisting a Danish flag on the main-top mast head, that you may be known to any express that may be dispatched after you.

Captain Decauter had orders to cruise with Captain Dale until the 10th instant. If you should fall in with Decauter sooner than the 10th, you will direct him to proceed to join Captain Truxtun on the Southern Station.

CAPTAIN JOHN BARRY.

A true copy,
Wm. M. Smith.
Notary Public, D C.

JOHN ADAMS PRESIDENT OF THE UNITED STATES.

Instructions to the commanders of armed vessels belonging to the United States, given at Philadelphia, the tenth day of July, in the year of our Lord one thousand seven hundred and ninety-eight and in the twenty third year of our independence.

In pursuance of the Acts of Congress, passed the twenty-eighth day of May. the twenty eight day of June and the ninth day of July :

You are hereby authorized, instructed and directed to subdue, seize and take any armed French vessel, or vessel sailing under authority or pretense of authority from the French Republic, which shall be found within the jurisdictional limits of the United States or elsewhere on the high seas, and such captured vessel, with her apparel, guns and appurtenances, and the goods and effects which shall be found on board the same, together with all French persons and other, who shall be found acting on board, to bring within some port of the United States, and also to retake any vessels, goods and effects of the citizens of the United States, or persons resident therein which may have been captured by any French vessel—in order that proceedings may be had concerning such capture or recapture in due form of law and as to right shall appertain.

By command, etc.,

(Signed) BEN STODDERT.

A true copy,

Wm. M. Smith.

Notary Public, D. C.

NAVY DEPARTMENT.

11th July, 1798.

SIR:—

The Congress have lately passed an Act, which you will find enclosed, as well as your instructions founded upon that Act, authorizing the capture of French armed vessels, wherever found on the high seas.

From the best information to be obtained here it does not appear that the French have any considerable force in the West Indies; three light frigates, blocked up by the English, at Cape Francois, comprise, as I understand, the whole of their public force, and these, it is believed, only wait a safe opportunity to leave the island and return to France. Their cruisers of smaller size are numerous and find shelter in the Spanish, Danish and Dutch Islands, as well as their own.

Under such circumstances it is thought probable that a small squadron, under the command of an officer of your intelligence, experience and bravery might render essential service and animate your country to enterprise, by picking up a number of prizes in the short cruise to the islands.

I am therefore instructed by the President to direct that taking the Delaware, Captain Decauter, under your command, you proceed without delay to Cape Cod (and not finding Captain Sever there, to Nantucket road) where you will be joined by the Herald, Captain Sever, of 20 guns, and a revenue cutter of 14 guns from Boston. With this force you will proceed with all practicable expedition to the West Indies, endeavoring to fall in with the Islands, three or four degrees to the windward of Barbadoes, and thence keeping to the windward of Martinico, Guadaloupe and Antigua, and so disposing of the vessels under your command as to afford the greatest chance of falling in with the French armed vessels, and yet keeping each within protecting distance of the whole.

You will look into St. Johns, the principal habor of Porto Rico and after two or three days cruising on the south side of that Island, you will return again to the continent, making for Delaware, New York and Rhode Island, according to circumstances.

Although I have pointed out your course, yet it is to be understood that you are not rigidly to adhere to it if circmustances should intervene to render, in your judgement, a departure therefrom expedient or necessary. The object of the enterprise is to do as much injury to the armed vessels sailing under the authority of France and to make as many captures as possible, consistently with a due regard (and more than a due regard you will not suffer to be paid) to the security of our own, and you will use your best means to accomplish this object.

The ship New Jersey, Captain Clay, from the East Indies, the property of Messrs. Nicklin and Griffith, has been captured by the French and carried into St. Johns in Porto-Rico These gentlemen expect that the ship and cargo will soon be in the power of their own Agent, Dr. Edward Stevens, at St. Johns. The duties this vessel will pay to Government, if she arrives safe, makes her an object meriting public protection, to say nothing of the duty of government to protect the property of all its citizens.

You will therefore give every aid to this vessel in your power, and if she can be got out of the harbor of St. Johns take her under your convoy. When you arrive in the neighborhood of the Island you will judge whether you can prudently detach Captain Decauter to hover about the harbor and to communicate with the agent or Captain of the ship before your own arrival.

Porto Rico is the place, it seems, where the greater part of our captured seamen collect to return to their own country. It is said that they are exposed to great suffering there—to relieve their distresses and to restore such a valuable body of men to their country, ought to be objects with government and its officers. When you get off the habour of St. Johns there will be no impropriety in your writing a civil letter to the Governor requesting that the American seamen in that port may be restored to you. I have drafted a letter which it appears to me proper that you should address to the Governor. Being at peace with Spain, you must take no hostile measures to obtain them if the civil demand contained in the letter should not produce them. This letter may be sent into the harbour by one of the ships under your command or the Cutter, and the vessel so sent may immediately take the New Jersey under her protection if she be permitted to sail for America. The Act of Congress enclosed will direct the measures to be pursued with respect to your prizes. I need not add on that subject.

In your treatment of the vessels, citizens and subjects or all Nations, except the French armed vessels and the persons found on board of them, you will bear in mind that we are at peace with all Nations that will suffer us to be at peace with them, and that the Commander of an American squadron ought to be as much distinguished for his attention and adherance to all the rights of humanity and hospitality as by his firmness in the support of the honor of his country.

Should you even see an American vessel captured by the armed ship of any Nation at War, with whom we are at peace, you cannot lawfully interefere to prevent such capture.

It must be presumed until the contrary is proved, that the courts of that Nation will render justice; nor must you recapture any American vessel taken by any such action. The law of nations forbid it and we must respect that law.

To the dishonor of the American name some officers of the United States, I wish I could not with truth add many, in the civil line as well at home as abroad, officers whose conduct proved them unworthy of the distinction they had received, too frequently have indulged themselves in the disagreeable licentiousness of villifying our government and those characters in it best entitled to the esteem and gratitude of the country. If we do not respect ourselves how can t be expected that we are to command respect from others. It is scarcely necessary for me in writing to a brave man, who values his own country, its government and its laws, to suggest the usefullness of inculcating upon those under his command the propriety of preserving in their language and conduct the same respect which he himself feels for those constitutions and those characters which deserve the respect of all. It is time we should establish an American character.

Let that character be a love of country and jealousy of its honor. This idea comprehends everything that ought to be impressed upon the minds of all our citizens, but more especially of those citizens who are also seamen and soldiers.

The length of time to be consumed in your expedition will depend upon such a varity of circumstances that no accurate judgment can be formed of the time of your return. Yet it is hoped that you may be on our coasts in two months from the time you depart from Boston Bay.

Wishing you all possible success and honor in this enterprise and adding the assurances of the President s confidence that nothing will be left undone on your part to insure both honor and success,

I Remain, etc.,

To Captain John Barry.

A true copy,

Wm. M. Smith,

Notary Public, D. C.

NAVY DEPARTMENT.

October 1st, 1798.

CAPTAIN JOHN BARRY,

SIR:—

I presume you are by this time supplied with your requisition of cordage, cheese and bread.

As this is the season when our vessels may be expected from Europe, and as it is probable that attempts may be made by the French cruisers to interrupt them on or near our own coasts, it becomes necessary that you proceed to sea as soon as your ship is watered. The bread, cordage and cheese I hope you have received.

Your object must be to protect the trade from Delaware to New Hampshire, and doubting neither your discretion, bravery nor enterprise, I leave it to yourself to judge in what manner you can best effect this object. Captain Decauter will cruise from New York to the Chesapeake.

There will be, I imagine, but little danger of enemy vessels on our coasts by the 15th of November. You will therefore, no circumstances arising which, in your judgement, shall make a longer cruise necessary, go to Newport, Rhode Island, about that time.

Before you sail be pleased to write me what your ship will want on her return, for another cruise of four months.

If there should be occasion to communicate with you, it will be most conveniently done from Rhode Island. You will please therefore every twelve or fifteen days appear off the harbour of Newport, with the French flag hoisted on your main-top mast head, and hover off and on long enough to be seen from Newport and to receive a boat, should it be necessary to send one to you.

I am, etc.,

A true copy,

Wm. M. Smith,

Notary Public, D. C.

NAVY DEPARTMENT.

Dec. 7th, 1798.

Captain John Barry.

SIR:—

It is conceived that by employing the principal part of our naval force in the West Indies this winter a state little short of perfect security may be given to our commerce in those seas, and that the inhabitants of the hostile islands may be taugh to respect and to fear the power of the United States.

Captain Truxtun with two or three vessels of 14 and 18 guns, will have assigned him for his cruising grounds from St. Christophers leeward as far as Porto Rico. Captain Decauter with one brig of 16 guns, will be stationed in the vicinity of the Havanna, to protect that trade, and Captain Tingley in the Ganges between Cuba and Hispaniola, to give security to the trade of Jamacia.

All our other force, consisting at present of the Frigates United States and Constitution, the George Washington, Fletcher, of 32 guns, the Merrimac, Brown, of 24 guns, and soon to be increased with four or five more vessels of nearly the same foece as the latter, will, by order of the President, be under your immediate command, and to be employed as your knowledge of those seas and your judgement shall suggest in active operations for the protection of our commerce, and for the capture or destruction of French armed vessels, from St. Christophers as far as Barbadoes and Tobago, and it is presumed your force will permit you to pay considerable attention to Cayenne and Curricoa, and even to the passage from the United States to Laguayra on the Spanish Main; to which place our cittizens carry on a considerable trade, but above all your efforts must be directed to relieve our commerce from the piccaroons and pirates continually issuing from the Island of Guadaloupe.

You will determine in what manner to divide and employ your force so as to best fratify the hopes of the President and your country.

A spirit of enterprise and adventure cannot be too much encouraged in the officers under your command, nor can too many opportunities be afforded the enterprising to distinguish themselves. We have nothing to dread but inactivity.

The French can have no force in the West Indies this winter equal to ours, which is thought to be sufficient to rid those seas as well of French commissioned armed vessels as of the pirates which infest them; and it is with you to lay your country under obligations by rendering this important service and by exciting among the officers and men a high degree of zeal for the honor of the American Navy.

It is the President's orders that you proceed as early as possible to Prince Rupert's Bay, in the Island of Dominica, at which place the other vessels under your command are ordered to rendezvous and from whence

you will commence your operations, which it is presumed may be continued until the month of April, and perhaps May. I shall take care to have your squadron supplied with provisions by the time it will become necessary.

I have stated to you so particularly where the vessels not under your immediate command will be employed, that you may apprise any of the divisions of danger beyond their strength to resist, reinforce them, or if occasion should require it, order them to join you or proceed to the United States; but it is hoped and expected that no such occasion may occur.

Should you be incumbered with prisoners, your first efforts must be to exchange them for our own citizens in the hands of the French; you can not too much pains t effect this very desirable object. It will be better to give more than man for man, than suffer our meritorious seamen to remain in their hands—and no bargain will be thought a bad one which shall relieve them from captivity.

If however you cannot accomplish this you must send the prisoners to any of our ports, preferring those from Boston to Cape Henry, on account of the greater experience of maintaing them to the southward—providing you can do it without losing the service of our armed vessels when their service may be important, rather than which it will be better to let loose the men of color and the greatest vagabonds, keeping only the seamen and those capable of doing us the most injury; and by so reducing the numbers you will be able to send those worth keeping in the vessels in which they were captured.

The President desires that it may be recollected by any officer under your command that American is only at war with French armed vessels and the people found on board of them; that we are at peace and wish to remain at peace with all other nation, must be treated with civility and friendship, that it will be the highest honor to the American seaman, to be as much distinguished by courtly and good offices to their friends as by industry and activity in seeking, and bravery in subduing an enemy. You are not allowed by our laws to recapture an American vessel taken by the vessels of any of the powers at war, except those of the French. You must be governed by the laws, and it must be presumed that the courts of such nations, where such captures are illegal, will render justice.

You will omit no opportunity of writing to me and keeping me well informed of your proceedings; giving the propor caution to those by whom you write to destroy your letters when there is danger of their falling into the hands of the French.

I have it in command from the President to express to you and to the officers and the seamen under your command his high confidence that you will merit and his best wish that you may meet with distinguished success and honor—in which I most cordially join.

I have the honor to be, with respect and esteem, etc., etc..

A true copy,

Wm. M. Smith,

Notary Public, D. C.

LUKE TIERNAN OF BALTIMORE.

The family of the Tiernans belongs to the County of Meath, Ireland. The name is Celtic, "Tier" signifying "Chief," and "nan" or "ney," as it sometimes is, being merely a termination. There are many legends connected with the family—"The Blue Knight" and "The Princess Mora, on Lough Mora," "The Princess of Brefni," is spoken of in Moore's Irish Melodies, in the Poem commencing: "The Valley lay smiling before me," &c. The name is frequently mentioned in Irish History, and some members of the family are still prominent in Drogheda, and its neighborhood, in the Church and State. In the "Dublin Penny Journal," in 1729, was published a picture of the new Church of "Kill ternan," or properly "Kill Tiernan," in the County of Dublin. It says: "It is a very ancient parish, and its original Church, a small but picturesque ruin of the earliest Christian times, still exists. * * * * * The parish is at present a Vicarage in the diocese of Dublin, and is now united to the old Parish of Kilgobbin."

Some of the family emigrated to American during the last Century Patrick Tiernan, a cousin of Luke Tiernan of Baltimore, was in the Revolutionary Army, and is represented as being reprimanded by Washington for neglecting to throw up entrenchments, in Rembrandt. Peale's picture of "Washington before Yorktown," at Mount Vernon.

This Equestrian Portrait of Washington, accompanied by Generals Lafayette, Hamilton, Knox, Lincoln and Rochambeau, represents him in the act of giving orders to commence the entrenchments before Yorktown, the scene of the concluding act of the great drama of the Revolution. The particular design of the painting is to commemorate Gen. Washington's *decision of character*, as illustrated by the following incident, related to the artist by Col. Forest, of Germantown, a member of Washington's military family, who was present on the occasion:

"Washington, with his Generals, having surveyed the ground and decided on the spot, rode to his tent, took a hasty meal, remounted with his staff and rode back to the ground, where he found nothing done. In a voice unusually loud, he called to Col. Tiernan, Chief Engineer, who rode up to him, startled and pale. 'Sir,' said Washington, 'did I not order the entrenchments to be begun here? If they are not begun in ten minutes, I shall know the reason why!' In ten minutes there were two hundred men at work."

Patrick Tiernan, married, at Hagerstown, Md., April 22nd, 1872, Margaret, daughter of Michael McKiernan. His son, Francis, was a tea merchant in Philadelphia. Peter, was trustee of the Catholic Church in Natchez, and Michael lived in Pittsburgh.

[See AMERICAN CATHOLIC HISTORICAL RESEARCHES for April, 1891.]

Paul Tiernan was born in the County of Meath, in 1728. He died near Dublin, in 1819, aged 91 years. Luke Tiernan, his son, was born on the River Boyne, in 1757. He came to America about 1783, and settled first in Hagerstown, Maryland, most likely because some members of his family were already there. In Scharf's "History of Western Maryland," Vol. II, p. 1302, is the notice of marriage—"1793, January 6, by the Rev. Mr. Cahill, Luke Tiernan, merchant, to Miss Nancy Owen, daughter of Mrs. Owen of Hagterstown." Ann Owen, the wife of Luke Tiernan, was born in Frederick County, in 1775, died in Baltimore, February 20th, 1841. She was the daughter of Robert Owen and Rebecca Swearingen.

In the Maryland Historical Society, "Journal & Correspondence of the Council of Safety," Vol. I, p. 432, "Monday, 20th May, 1776, Commission issued by the Council to Robert Owen, appointed Captain of a Company of militia in Lower District of Frederick County, belonging to 16th Batallion."

Rebecca Swearingen was descended from Gerrard or Garrett Van Swearingen, born, at Reenstwerdam, Holland, in 1636; emigrated to Delaware in 1656; married at Newcastle, 1659, Barbara De Barrette, a native of Valenciennes, at that time belonging to the Low Countries and to the King of Spain. Garrett Van Swearingen came to Maryland after the conquest of Delaware by the English, in 1664. He had been counsel and Commissionary General from the City of Amsterdam to the City of New Amstel, Delaware. He settled at St. Mary's, Md., where he was naturalized in 1669, became a Justice of the Peace, and afterwards Sheriff of St. Mary's County, in 1686 and 1687.

Maryland Historical Society, "Archives of Maryland," Vol. II., pp. 205, &c., &c. Vol. IV., "Relation of Mr. Garrett Van Swearingen, of the City of St. Mary's, of the settling of Delaware Bay and River by the Dutch and Swedes," pp. 412-469-545, &c., &c. "Family Register" of the Van Swearingens, Md. Hist. Soc.

Mrs. Luke Tiernan was kind and hospitable and charitable. She was President of the Baltimore Orphan Asylum, and was connected with many charities of the City.

Luke Tiernan removed from Hagerstown to Baltimore, in 1795, and engaged in business as a commission merchant. He was the first person engaged in the shipping trade between Baltimore and Liverpool. He was at the head of the list of the founders of the Hibernian Society, and succeeded Mr. John Oliver as President, which office he held for ten years. He was the first Treasurer of the Maryland Branch of the African Colonization Society. He was appointed by the Legislature of Maryland, in 1797, one of the managers of the Turnpike Road from Baltimore to Frederick and Williamsport. On May 21, 1812, he was one of the Committee who signed the Resolutions to be transmitted to the President of the United States, pledging their support, at every hazard, to the Government, in the war with Great Britain which was then imminent, and in 1813, he was a member of the Committee of supply and defence of the City of Baltimore.

He was one of the original Board of Trustees of the Cathedral, and his grandson has the following: "Baltimore, 6th July, 1816. Received of Luke Tiernan, three thousand dollars, on account of the lot of ground sold to the Trustees of the Catholic Church, for building the Cathedral.

$3,000 J. E. Howard."

He was one of the Presidential Electors for John Quincy Adams, was a warm personal friend of Henry Clay, who frequently staid at his house in Baltimore, and who spoke of him as the "Patriarch of the Whig Party in Maryland," and in December, 1831, he was a member of the National Republican Convention, which nominated Henry Clay for the Presidency. In the Baltimore "Sun" March 17, 1848, at the Anniversary supper of the Baltimore Hibernian Society, the toast was given by Hugh Jenkins, the President: "The Honorable Henry Clay, America's distinguished son, the Star of the West, like the glorious king of day, as he advances to his close, he casts a brighter radiance around his name." Mr. Clay arose amid the most deafening cheers, and addressed the Company: "* * * I have during a life by no means short, been honored with the respect, love and friendship of many Irishmen. A friendship that could never be broken, bonded by mutual love and esteem, that still causes the fond remembrances of some that are now no more to cling to my heart's strings with still closer fervency, as life speeds to its close. * * * * * * Another, whose friendship is fondly cherished, as it is also doubtless by many of those now present, was the amiable and philanthropic friend of man, Luke Tiernan, of Baltimore; a man whose character I may hold up to your view as a true example of the generosity, the hospitality and the noble devotion of Irishmen wherever I have met them. * * *"

Luke Tiernan was a member of the Committee appointed at the inauguration of the Washington Monument in Baltimore. He was one of the Committee appointed February 19, 1826, to urge upon the Legislature of Maryland, the Incorporation of the Baltimore and Ohio Railroad, whose charter was the first R. R. charter in the United States. and the "Herald," one of his ships, brought the first locomotive for the B. & O. R. R. from England. He was greatly respected and beloved, and strongly attached to the people and government of this country. See "Chronicles of Baltimore," by J. Thomas Scharff, pp. 267-282-309-340-389-446. "History of Western Maryland," in Md. His. Soc. Vol. 2, pp. 1040-1302. Appleton's "Dictionary of American Biography."

Marie Tiernan, his oldest daughter, married David Williamson.

Rebecca Tiernan, the second daughter, born Dec. 11, 1795, married Henry Vernon Somerville, Dec. 26, 1815, died May 8, 1863.

John Somerville, son of James Somerville of Kennox, Scotland, emigrated to America in the reign of George the Second, and settled as a merchant in Maryland. He married a daughter of Col. George Clarke, of "Bloomsbury," in St. Mary's County, who, with his family, were exiled from North Britain in consequence of their devotion to the house of Stuart, in the Rebellion.

John Somerville, after the death of Col. Clarke, purchased his estate from the other heirs, and became a planter. He died in 1788, leaving three sons, the eldest of whom, George, served as a surgeon under Dr. Benjamin Rush in the Revolutionary Army, and died unmarried. His certificate is in the possession of C. B. TIERNAN.